

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,716—VOL. XXXIII. [Registered as] SATURDAY, NOVEMBER 29, 1913. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, December 2nd, at 3 p.m.—
Members Free; Associates, 1s.; Friends, 2s.
Session for Clairvoyant Descriptions... MR. J. J. VANGO.
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THURSDAY, December 4th, at 5 p.m.—
Members and Associates only. Free.
Public Class... MR. E. W. WALLIS.
Address on 'Thought Transference.'

THURSDAY, December 4th, at 7.30 p.m.—
Admission 1s. Members and Associates Free by ticket.
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For further particulars see p. 566.

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Light:

A Journal of Psychical, Occult, and Mystical Research.

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NOTES BY THE WAY.

In 'The Quest of the Spirit,' by 'A Pilgrim of the Way,' we have a little book of profound thought and vital meaning, having a special relation to the spiritual view of life. The author takes his stand on Reason as well as on Intuition. To the formal thinker the term 'spiritual' is frequently a stumbling-block. He complains that he cannot reduce it to an intellectual concept. The author has his own way of handling the matter:—

No effort of words will express the true meaning of colour to the blind, or the pleasures of music to the deaf. We translate the meaning of everything into the terms of our own experience. To understand spiritual things means to have had spiritual experience.

(The italics are ours.) Again, in dealing with the question of Law, which assumes such a definite reality to the thinker on external lines, the 'Pilgrim' remarks:—

Laws, then, are not 'things in themselves'; not entities doing work, but concepts; brief descriptive summaries of the way things appear to happen. In the strict meaning of the word there are no such things or powers in Nature as laws that are universal and all-pervasive in every state of existence. The supposed inflexible reign of law in a rigidly mechanical world is the lifeless skeleton existing only in the mechanical minds of materialistic thinkers. In the realm of reality, in the swift, changing, elusive, flexible tendencies of the spirit such mechanical determinism can find no place.

The citations which we have made above give no more than hints of the value of the book as a piece of original thinking, marked by keen analysis and insight. Time, Space, Movement, Form, Life, Matter, Spirit, all are the subjects of direct statement. Time and Movement, says the writer, are the same, *viz.* Duration. Form and Space are the same, that is, they imply each other. Inter-related and co-dependent, they are relative terms to express the one ultimate and fundamental fact of existence—Life. We found at times reason to differ from the writer. We have, for instance, no reason to believe that survival is a question of personal fitness in the narrow sense—the Divine spark may be dimmed; it is never extinguished. 'Man,' as one of our speakers expressed it, 'is doomed to life.' All, to our thinking, are spiritually fit; not certainly for immediate happiness, but for that continued life which shall justify their emergence into personal consciousness, and lead them at last into harmonious relationship with the Divine purpose. With Tennyson we feel 'that not a life shall be destroyed.' There is a higher will than that of the individual, so that the reference to the 'dynamic will to endure' is not clear to us. For the rest, however, we found the book excellent reading. The appendices contain a remarkable case of Spirit Identity and some striking

communications by automatic writing. The book is edited by Genevieve Stebbins, and published by Henry J. Glashier (4s. net).

It is interesting to observe that in Mr. A. Henry Savage Landor's new book dealing with his discoveries in unknown South America, he discredits the existence of 'the lost Atlantis,' his own theory being that in the remote past the earth's crust was split apart by a great internal convulsion, before which event the European and American continents were adjacent to each other. It must have been a mighty convulsion indeed that would account for the thousands of miles of ocean that now stretch between the two continents. It was Plato, we think, to whom we owe the first hint of the existence of the great island-continent. In recent years, as many of our readers know, the late Dr. Le Plongeon claimed that in the course of his explorations amongst the tombs and monuments of the Mayas—the ancient race who inhabited Yucatan—he came upon an inscription which he was able to decipher and which recorded a great catastrophe such as that which is said to have overwhelmed the Atlanteans. But archaeologists are not at one on this question. Meantime certain schools of occultism find the question one of great fascination, as they may well do, and are even able to furnish maps of Atlantis and a history of its people!

'The Miracle of Right Thought,' by Orison Swett Marden (William Rider & Son, Ltd., 3s. 6d. net), is another contribution to the swelling literature of the New Thought philosophy. It is a hopeful sign that there is so great a demand for books of this kind. We see, for example, that of Mr. Marden's previous volume, 'Peace, Power and Plenty,' nearly an edition a month was called for during the first two years of its publication, and that it circulates in the United States, England, Germany and France. We hope the present book will have as great a success, for it is thoroughly healthy and stimulating. It is not literature in the academic sense. There is nothing very subtle or superfine in it. No one will read it for its 'style.' It is rather a book for the average man who, if he studies it with sympathy and responds to its counsel, couched often in racy Americanisms, cannot fail to benefit by the experience. We welcome all such books. They are a splendid antidote to the 'Get On or Get Out' type of manual, with its ideals of successful salesmanship and commercial 'push' as the chief ends of existence. 'We are not cotton-spinners all,' and we think life holds something better for the progressive man than the chairmanship of a bank or a railway company.

'Perpetual Youth,' by Henry Proctor (L. N. Fowler & Co., 2s. 6d. net), is a romance of a type with which we are not altogether unfamiliar. It purports to be the story of Amrafel Ibrahim, who, born nearly five hundred years ago, the son of a Bedouin Arab, has lived to the present day in virtue of the discovery early in his career of the elixir of

life. Becoming a traveller, he passed through many countries, learned many lessons, and was able to survey on a larger scale than the ordinary man the changes of the world. This gives occasion for many interesting historical descriptions. While in Constantinople he heard from the English Ambassador at the Court of Amurath III. of the destruction of the Spanish Armada. He visited London during the reign of George III., and gives us his impressions of the England of that day. Later he is able to describe his sensations as a traveller on one of the first railways opened to passenger traffic—the Liverpool and Manchester line. In the last chapter he ventures on prophecy based on the spiritual significance of the beginning of the Aquarian Age in 1881, and the evolution of the sixth sense in man. It is all very entertaining, and the romance is made the vehicle of some advanced ideas.

Not many weeks ago a contributor, in the course of an account of one of the Rothesay circles at the time of Mrs. Wriedt's visit to Bute, quoted some lines from George Barlow's beautiful poem on the death of an infant. The poem was taken from a volume entitled 'Song Bloom,' published in 1881. That Mr. Barlow is still publishing his songs is shown by a volume which has just reached us for notice—'The Pageant of Life' (Henry J. Glashier, 5s. net). Mr. Barlow certainly possesses poetic gifts of a distinguished order, and, in view of the number of volumes which have appeared from his pen, it is odd that his name is not much better known. Long ago 'LIGHT' hailed him as possessing some of the qualities that belong to the master-singer—vigour of style and great imaginative power. In his present volume he reveals the same gifts exercised on a larger scale. The volume opens with an epic poem in two books, full of fire, and yet abounding in delicate fantasy. We like best the lyric poems, several of which, we see, have been set to music, and indeed the melodious lines lend themselves admirably to the sister art:—

What adds a beauty to the rose?
The thought that when the night wind blows,
The petals white or petals pink,
At his cold touch may fail and shrink.
This gives its beauty to the flower—
That it but blooms and lives one hour.
The sun gives charm. What gives it more?
The shadow waiting at the door.

Mr. W. J. Colville gives us a helpful little book on 'New Thought' lines entitled 'Stepping Stones to Spiritual Health' (The Power Book Co., London, cloth, 2s. net). The problem of heredity is first considered, and an assurance given that no case is really hopeless. 'Hereditary tendencies,' we are told, 'are like brothers or sisters or other relations; we do not choose them, but we need not always live with them. The way to escape from their influence is to ignore them, to deny the permanency of the relationship, to resolutely affirm the divine within us, and the utter mutability of all things physical.' Taking the New Testament the author shows that while it contains abundant justification for spiritual healing it also teaches that faith in its highest meaning is essential to cure. The concluding chapter deals with the 'Law of Karma and its relation to Spiritual Science.' It presents certain theosophical conclusions and freely criticises them. Mr. Colville writes with ease and confidence; he is a firm believer in the regenerating power of spiritualised thought, and both healer and patient should find encouragement in his pages.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 4th,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. J. TYSSUL DAVIS

ON

'SCIENCE AND MYSTICISM.'

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

Dec. 18.—Miss Edith K. Harper on 'W. T. Stead and his Work for Spiritualism.'

1914.

Jan. 8.—Rev. Arthur Chambers on 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighten Human Life.'

Jan. 22.—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'

Feb. 5.—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19.—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5.—Social Meeting at the Arts Centre, 93 Mortimer-street, Langham-place, W.

March 19.—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2.—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23.—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7.—Mr. Reginald B. Span on 'My Psychical Experiences.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 2nd, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, December 4th, an address will be given by Mr. E. W. Wallis on 'Thought Transference.'

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 5th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

OUR Dr. A. R. Wallace memorial number of 'LIGHT' (for November 15th) has met with general commendation. One correspondent writes: 'I feel moved to write to thank you for this great tribute to a great man. Your quotation of his testimony to the good influence Spiritualism had upon his life is especially fine.' Another friend writes, on behalf of a society: 'Our congratulations on the splendid paper containing portraits of Dr. Wallace and Mr. Morse. We are ordering more copies.' We are still able to supply orders.

PREMONITIONS.

BY H. A. DALLAS.

(Continued from page 520.)

Signor Bozzano completed his series of articles on 'Premonitory Phenomena' in the September issue of 'Annales Psychiques.' The last paper opens with two cases in which the impression made by the premonition suggested the course of action which led to its fulfilment. For instance, a lady, Mrs. C., dreamed that she was pursued by a monkey; the remembrance of this dream haunted her so painfully that to help her to forget it her husband advised her—contrary to her usual custom—to take her children for a walk; she did so, and to her surprise, when she reached Argyll Lodge, on the roof she saw a monkey. She cried out in terror, 'Oh, my dream! my dream!' The creature had escaped from its keeper, and, the cries of Mrs. C. arresting its attention, it began to pursue her. Mrs. C. adds that her sensation of terror was just such as she felt in her dream.

The curious feature in this incident is that the advice to take the children out was the result of the dream, and thus the dream brought about its own fulfilment.

I remember once having a somewhat similar experience. I was told by a psychic to take special care of a ring in my possession (which she had never seen and did not know anything about). I regarded this warning as probably a message from the Unseen; and in consequence of having received it, I determined to wear the ring, which I had not worn for years. I therefore sent it to a jeweller to be enlarged to fit my finger. The work was badly done and the ring was very much injured. I had given special instructions that an inscription inside the ring was not to be touched, but when the ring was returned this inscription was almost obliterated. I was much annoyed, for the only interest the ring had for me was in connection with the previous wearer whose names were now defaced. It struck me as curious that the injury to the ring was, indirectly, brought about by the warning to be careful of it; as, but for this warning, I should not have thought of wearing it.

Signor Bozzano sums up the conclusions to which his study of premonitions has led him, in a careful and acute analysis in the final paragraphs.

He points out that some of the most extraordinary cases that he has cited are the best authenticated; and that, even allowing for errors in others less well attested, the genuineness of premonitions may be claimed as scientifically established.

Turning to examine the hypotheses which may be applied to explain the phenomena, he begins by excluding the idea that the future may co-exist with the present; that there is, in fact, no past and no future. This he regards as philosophically unthinkable. In support of his view he quotes Signor Vincenzo Cavalli, who also denies the idea of an eternal present in which the future is now existing.

He admits the probability that some premonitions are the result of subconscious inferences. With regard, however, to the theory that the power of subconscious inference is illimitable, he contends that such a notion is purely *theoretic*, and opens up irrational and absurd problems. He classifies the faculty of prevision, not as an intellectual faculty, but as one belonging to some *supernormal sense*. He considers that the seer perceives the 'influences' and indications which predetermine and prepare future events, and draws subconscious inferences from these indications. This theory, he says, is supported by the statements of the seers themselves who all speak of 'signs' and indications and influences which they interpret.

This explanation does not, however, suffice for all cases, and Signor Bozzano recognises that some predictions have the character of being communications from unseen personalities. He also accepts a modified form of predeterminism or fatalism, but not so as to exclude belief in human responsibility. He discusses this point at length, and concludes by stating his conviction that events, nations and individuals are subject to cosmic laws, by which necessity and liberty harmoniously interact; and, although the ultimate purpose is unfathomable, he

believes that we can recognise in the working of these laws a gradual ascent leading the spirit up from compulsion to liberty. The best solution of the problem, he thinks, is this:—

There is neither absolute free will nor absolute determinism during the spirit's incarnate existence, but conditioned liberty.

Signor Bozzano also appears to believe in reincarnation as a factor in the explanation of premonitions.

He points out that those who deny human survival have no means of accounting for premonitory phenomena, and he challenges them to find any solution of the problem apart from this belief.

I will conclude with a consoling thought which is finely expressed in connection with the idea of predeterminism in human affairs:—

The determining law which overrules human affairs must have a *raison d'être*, and consequently should be recognised as advantageous for humanity in the present phase of incarnation. And this does not hinder us from perceiving that the upward trend of humanity is through compulsion to liberty. Therefore in the last resort we have cause for reassurance and peace with regard to our spiritual future, and full confidence in the decrees of eternal justice.

A GOOD CASE OF HEALING.

Mr. A. Clough, of Preston, Lancashire, sends us particulars of the remarkable restoration of his wife to health and strength through the healing power of Mrs. Dunbar, a medium and speaker of Pendleton, Manchester. Mrs. Clough had been operated upon at the Royal Infirmary and an internal tumour had been removed, but she did not recover. She was seriously ill for eighteen months, unable to rise from her bed, and was anxious to pass away to gain freedom from the intense pain from which she suffered. One Sunday, in February last, Mr. Crank, the president of the Kent-street Spiritualist Society at Preston, took Mrs. Dunbar, after she had officiated on the platform, to see Mrs. Clough, and after Mrs. Dunbar had thoroughly magnetised her the sufferer was able to get up and stay up for four hours. On the Monday Mrs. Clough received another treatment and was again able to rise. As Mr. Clough writes, 'the bed is upstairs in its place (where I hope it will remain) and my wife is going about doing her household duties without anyone to nurse her. You would not think she was the same woman. New life and hope seemed to enter our home with Mrs. Dunbar, and my wife says that she will never forget the soothing influence she felt as Mrs. Dunbar passed her hands over her body when she magnetised her. Mr. Crank and the audience at the hall devoted two minutes' silent prayer at every meeting for the benefit of my wife and others, and I feel that we are deeply indebted to them, to Mrs. Dunbar, and the spirit friends. The doctors did their best, but that was lacking which is above the earthly.'

'SPIRITUAL truth admits of no "trust." There is no "cornering" of eternity. The gates of Paradise are opened and closed by our own lives here and now; not by some white-winged angel in a distant, far-off land, on our profession of faith in another's scheme of salvation.'

Mr. W. S. BOWERS-TAYLOR lectured on 'The Mystery of Osiris and the Gods' at the second annual convention of the Order of the Ancient Wisdom and Greek School, recently held at Manchester. He affirmed that the teaching of the Ancient Wisdom of Greece, Chaldea and Egypt with regard to the gods rested on a sound logical basis, inasmuch as the nature of the Supreme God (called the *One* and the *Good* by Plato) is so immensely transcendent, infinite and ineffable, that it is quite idle to speculate about Him in any way. Hence Pythagoras, Plato and all the real Platonists (who synthesised the wisdom of the East and West) believed in the existence of the immortal gods, who are the greatest expressions, interpretations, manifestations of the otherwise unfathomable glory of the Supreme God, and are to Him what all the rays are to the sun. The great similarity of the myths of all races and all times was illustrated by the many and various forms of the wonderful myth of Osiris and Isis. The spiritual interpretation of this myth is, briefly, the descent into the mundane realms of the Logos and of the divine part of man's nature, its crucifixion therein, and its ultimate redemption. The lecturer said that a right understanding of what 'the gods' really mean to man, and the identifying of oneself with the idea of Osiris (the Higher Self) would lead the soul back to the celestial regions from which it had in a way fallen.

MR. HERWARD CARRINGTON'S EXPERIENCES.

In the book* before us Mr. Hereward Carrington recounts his experiences in the department of physical phenomena, but, although his narrative covers much and various ground, the main interest of the volume revolves around the mediumship of Eusapia Palladino, and that is quite naturally the case, for Mr. Carrington's researches in the general field of physical mediumship were singularly unsuccessful. There were clever frauds and stupid frauds. At the best the phenomena were suspicious and inconclusive. But from the date of his meeting with Palladino all was changed, and (he writes) 'to-day I am as assured that genuine physical phenomena occur as I was formerly sceptical of that fact.' From any standpoint, but especially from that of the school of psychical inquiry which Mr. Carrington accepts, it is an important finding, and as such we set it down before proceeding further to consider the work.

The book is divided into two parts, the first, as the author explains, being entirely negative, while the second is affirmative and positive. It is an excellent arrangement, for in all processes of thought and inquiry the destructive method should precede the work of construction. It is the neglect to follow this rule which is so fertile an agent in the creation of confused and illogical systems.

The author opens with an account of the poltergeist manifestations in Nova Scotia, prefacing his remarks with the statement that poltergeist phenomena—the ringing of bells, breaking of crockery, upsetting of furniture, &c.—are the most baffling as well as the most interesting phenomena in the whole history of Spiritualism and psychic investigation. That is a matter of opinion. Baffling they certainly are in many cases. But their sporadic and disorderly character renders them an unpromising field of inquiry for those who seek for evidences of intelligence behind the forces manifesting. There are multitudes of such cases on record, but even when they cannot be shown to be the work of impostors—as in the Nova Scotia example—we have reason to suspect that they are sometimes the result of forces at present little understood and quite unconnected with human agency 'from the other side.' Spirit activities on the physical side of things are seldom or never quite meaningless. From Poltergeists Mr. Carrington carries us to the American camp meetings at Lily Dale and recounts his *séance* experiences, for he was then investigating every medium he could find on behalf of the American S.P.R. Then we have an amusing account of his masquerade as a slate-writing medium, successfully duplicating the performances of Keeler; a brief history of the phenomena he witnessed in private circles; a description of a *séance* with a celebrated materialising medium, De Witt Hough (at the conclusion of which the author and his fellow sitters filed out 'wiser and sadder men'), after which we come to the chapter on 'The Bangs Sisters' "Spirit Pictures." Mr. Carrington found both the spirit paintings and the slate-writing of these celebrated ladies about equally disenchanting, and reports upon them as examples of skilful *legerdemain*. (That is as it may be.) Then we have an account of another poltergeist case, 'The Great Amherst Mystery,' followed by the author's report on his investigations into the matter. In this case the testimony of the witnesses points to disorderly spirit manifestations, 'an invisible intelligent and malicious power' which rather distinguishes it from the poltergeist cases which we had in mind in our remarks above. But there is nothing definitive, and a morbid psychological condition on the part of the presumed medium, Esther Cox, may be accountable for all that took place.

The second part of the book is occupied with an account of *séances* with Eusapia Palladino, and after dealing with the trickery which she is alleged to practise at times in the intervals of revealing the possession of genuine psychic powers, Mr. Carrington asks and answers the time-honoured question: If a medium (in this case Palladino) can produce genuine phenomena why does he, or she, resort to trickery?

Clearly the impostures are due to the medium's desire to produce manifestations the real power for which is for the moment wanting. But this is old ground to all seasoned

investigators, and those who study the mental side of the problem find in the fraud itself a suggestive psychological problem. The medium, or reputed medium, who had nothing but tricks with which to entertain scientific investigators would find his career as short and inglorious as that of the dealer in counterfeit coin who is so incautious as to venture in public with nothing on his person but spurious money. It is the usual method of this type of law-breaker to carry both—good and bad money—the base coin being in very small proportion to the genuine. The parallel is reasonably close.

On the whole, we found Mr. Carrington's book an interesting but not a particularly momentous contribution to the literature of what, after all, is not the most important phase of psychic inquiry. It is a good thing to have his pronouncement on the reality of physical phenomena in relation to the mediumship of Palladino, but we should be sorry to think that the case rested solely upon the evidences adduced in that direction. Scientific psychical research appears in the past to have overlooked (doubtless from want of knowledge) a number of mediums of indisputable genuineness, but whose services, for the most part, are unfortunately no longer available. Some of them were beyond suspicion, as being animated neither by vanity nor mercenary motives, but the activities of the fraud-hunter and the wonder-monger led them to retire from the exercise of a gift in itself sufficiently troublous and painful.

In an appendix to his book Mr. Carrington pleads for the establishment of a psychical laboratory, and we agree with him that such a laboratory might become a centre of national interest and importance. But it would need to be conducted with special consideration of the fact that its subjects would be highly sensitive human beings and not mere *corpora vitia*, and that its operations would involve a study of both mind and body. Its practitioners, like Malvolio, should 'think nobly of the soul,' for that is never to be 'dissected out' in any intelligent inquiry into the subject of Spiritualism.

THE 'STROLLING PLAYER' AND HIS STORY.

MR. J. J. MORSE AT THE ARTS CENTRE.

'The President and Mrs. Cooper cordially invite Mr. — to meet Mr. J. J. Morse at the Arts Centre, 93, Mortimer-street, Langham-place, W., on Saturday, November 22nd, 1913. Tea at 5.30 p.m. Afterwards—A talk with 'The Strolling Player.' So ran the invitation, and at the appointed time Mr. and Mrs. Cooper found themselves surrounded with a goodly company of their friends, mainly those associated with the work of the Marylebone Spiritualist Association.

The idea of formality had been carefully expelled, both expressly and by the general disposition of things.

MR. COOPER, as host, in a few cordial words, welcomed those present in the name of himself and his wife, and in that of the Marylebone Association, the interests of which devoted body of workers are deservedly kept in view on such occasions.

MR. J. J. MORSE, after acknowledging the allusions to himself in the President's remarks, referred to his long connection with the Marylebone Association, and in a few graphic sentences traced its career through the many years of its existence, with special reference to its long tenure of the Cavendish Rooms, which, as he remarked, had become historic in the records of metropolitan Spiritualism. Its story had gone round the world. In his travels in distant countries he had met with those who had grateful memories of the meetings at Cavendish Rooms, as representing the 'high-water mark' of Spiritualism.

After an interval devoted to tea and talk, and a 'little music' contributed by Mrs. Leigh Hunt (song, 'The Valley of Laughter') and Mr. Neil Gow (two piano solos: *melodie*, 'Chant du Voyageur,' by Paderewski, and 'Deuxième Mazurke' by Godard), the tables were removed, the party arranged in a circular grouping, and 'The Strolling Player,' so to speak, 'stepped in' with his well-defined characteristics of dry humour and of shrewd, kindly philosophy, with a lurking drollery peeping out beneath even his gravest talk. And, in truth, some of it was pathetic enough.

* 'Personal Experiences in Spiritualism.' By HERWARD CARRINGTON. (T. Werner Laurie, Limited, 7s. 6d. net.)

It was suggested that he should recount his experiences on earth. It is conceivable that he would have preferred another topic than that of painful reminiscence; but he cheerfully acceded, and for half an hour he held his audience enthralled with what is really a 'human document'—a fragment of life of the strongest interest. It was the story of a divinity student, a forbidden marriage, a flight from home, hunger and cold in London, the journey of a troupe of 'barnstormers'—travelling players. ('They were in the laundry business; their work was to "mangle" Shakespeare.') They went from town to town giving performances, and the divinity student, who had always nourished an ambition to strut upon the boards—kind of forecast of the later union of 'Church and Stage'—found the employment quite to his mind. And then 'there came a frost, a killing frost' (Shakespeare is naturally 'in the picture' here). The pay-box receipts dwindled, and affliction descended on the followers of the 'sock and buskin.' The divinity student turned player passed many famished days. The seeds of consumption which lurked in his constitution came to the surface. With lean and hectic cheek and lagging gait he tramped the road with his fellow players, until one day, like old Adam, in 'As You Like It,' he could go no farther: 'Here lie I down and measure out my grave.' The Stroller made his exit from life 'under the shade of melancholy boughs'—his death-bed was a dry ditch.

There followed the story of his awaking 'on the other side'—the swift reaction from exhaustion and despair to the intensity of renewed life, buoyancy and vigour. And then renewed gloom as the sad memories of the old life came back—all the injustice, the pain, the long travail with poverty, the separation from the woman he loved. His mind was filled with resentment, and the pangs of disappointed love. All this was part of the discipline of the soul, and was in time outworked. Later came the meeting with one who proved a guide, philosopher, and friend. The Stroller was re-united to the woman he loved—for she, too, had passed from earth—and took up his work as a missionary to earth—one of the many messengers of the new dispensation which proclaims through Spiritualism the gospel of a life beyond and of the eternal progress of every soul.

The story was told throughout with consummate art—the deft relief of deep pathos by touches of mordant humour. Mr. Ernest Meads, the well-known dramatic reciter and Shakespearean student, who was present, drew attention to these qualities of the Player's story at the close of the evening, and his comments were both just and appropriate.

His story told, the Player gave himself up to philosophy and fun, and with 'wise saws,' drolleries, and moral reflections made pungent with touches of wit and humour, he kept his hearers entertained and amused. In the interests of a pedantic accuracy he should, perhaps, be told that St. Marylebone is not derived from St. Mary-la-bonne (St. Mary the Good), but comes from St. Mary-le-bourne (brook). The old bourne or brook is still running (through a drain-pipe).

At the close votes of thanks were passed to Mr. and Mrs. Cooper, and to Mr. Morse, for a delightful evening. Many allusions were made to Mrs. Everitt (whose daughter and son-in-law, Mr. and Mrs. Sutton, were amongst the guests). Those who spoke referred to the many marvellous exhibitions of her mediumship in the old days, and in this connection Mr. Morse expressed the hope that they would yet be put on record, while Mr. E. W. Wallis referred to the fact that, when calling upon him recently, Sir William Barrett, alluding to trumpet mediums, had expressed a high opinion of Mrs. Everitt's power for the production of the 'direct voice.' And so after much exchange of friendly sentiments and cordial greetings to and from absent friends (Mrs. Everitt, Mrs. and Miss Morse, and Mrs. Wallis) the party dispersed, feeling no doubt, as regards the Strolling Player, that in these gatherings Motley's was the only wear.

G.

A SHORT time ago a correspondent suggested that we should print in 'LIGHT' something for the children of the Lyceums. We suggest to Lyceum 'conductors' that Gerald Tully's parable in the next column would be useful in their Lyceums—is useful it will be, indeed, for 'children of an older growth.'

THE GAIN OF SACRIFICE.

Ethel was lying down in the apple orchard. The trees there were not very big, but she was lying down in the shade of the biggest one she could find, because the August sun was so hot. She felt very happy, and not one bit lonely, for a soft wind was moving about the trees and whispering all sorts of pretty things to her; nice comforting things, not lessons.

'Why don't you talk?' said she, lazily, to the crowds of little apples above her head.

'We can't just yet,' said the apples; 'we're getting ready for the gardener.'

Ethel did not know whether she was surprised or not at the apples speaking. She had often thought they ought to speak, but this was the first time she had heard them do it, and, if it was rather surprising, it was pleasant and dreamy. The funny thing was that all seemed to speak at once, and yet, in some funnier way, only one voice seemed speaking.

'What are you getting ready for?' she asked.

'Hush! You'll soon know. The gardener is coming!'

Then the gardener came into the orchard. He was a wrinkled old fellow, and brought a ladder with him. He just nodded to Ethel and went to work. Ethel watched him lazily.

The crowds of little apples were all in bunches, some of four, some of five, some of even more. And the gardener went on steadily picking them off and dropping them on the ground till, over all the tree under which Ethel was lying, only three remained on each stalk. Then the gardener took away his ladder and went to another tree, some distance off.

Ethel said nothing to him, but when he was gone she whispered to the apples that were left: 'I am so sorry! It was cruel of him to kill so many of you!'

Just then the soft wind came back, and Ethel heard the apples laughing as if they were happy.

'What are you laughing at?' she said, 'you don't mean to say you really like so many of you being killed right off?'

'Of course we do! Of course we do!' And the apples went on laughing happily.

Ethel told herself she ought to be angry with the apples for laughing so happily under such sad circumstances and she tried to be. But the sun was so pleasant and the wind so comforting and she felt so nice all over, that she could not be. Still, she said, very gravely: 'I don't like you. You ought to be crying when you have just lost a lot of your brothers and sisters.'

When she said this the apples laughed so loudly, Ethel was afraid the gardener would hear. But he didn't; it is only when there is a blue moon that gardeners can hear the apples talk.

'I suppose,' said the apples, 'you think we're all different?'

'Of course you are! And I do not think'—Ethel was rather proud of what she was saying now, for it sounded like lessons—'you can make out you are all just one, by saying "I suppose."'

'But we are one!' And it seemed to Ethel that the apples just shouted.

'What do you mean?' she asked.

The wind had wandered away; but, as she was speaking, it came back.

'You tell her,' said the apples to the wind; 'it's much more in your line than ours to explain. Besides that, we have got to stick to our business and grow.'

Then the wind whispered softly to Ethel, 'They are all really one. When some fall they come back into the others that are still hanging on the tree. If they had all gone on hanging they would have crowded each other out, and grown up little stunted things, and flies and beetles and bugs and lots of other cruel mites would have come and fed on them and made them uglier than they were before. Now they have fresh air all round them and plenty of room to grow. So they will all live happily, and in time be big and strong and pretty.'

'I like that,' said Ethel, 'and what is the end of it all?'

But the wind had gone away, and so it gave no reply. That is the worst of the wind, it tells you lots of things which make you want to ask lots of new questions, and then it goes away!

GERALD TULLY.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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DR. HYSLOP AND HUMAN SURVIVAL.*

The problem of human survival has long been settled for us on the grounds of practical experience, and its facts co-ordinated by a consistent philosophy. The facts themselves have always been open to scientific inquiry, but although they have fairly clamoured for investigation on the part of Science, only a few of its followers have been bold enough, so far, to respond to the appeal. The subject was one which had been left under a cloud by its associations with a system of theology that Science had shaken to its foundations. And then, of course, one had to remember the character of the people connected with the inquiry. Disregarding the claims of respectability, the contempt of Science, the warnings of their religious teachers, they took up the inquiry, arrived at conclusions, and proclaimed their discoveries and convictions so insistently that something had to be done. Says the proverb, 'Fools rush in where angels fear to tread.' But the adage does not apply in every case. Those who 'rushed in' in this particular instance were by no means to be dismissed as 'fools,' any more than those who were afraid to follow could by the same token be classed as 'angels.'

In the book before us, Dr. Hyslop has something pungent to say concerning phases of our movement which we deplore quite as much as he, and we read of 'fanaticism,' 'the ravings of hysterics,' 'uneducated bawlers,' and 'the deceptions of tricksters' as being amongst the things that prevented Spiritualism from securing the interest of science earlier than it did. But these things were mostly on the surface. Silent—discreetly silent—many highly-educated people were studying the subject and quietly influencing the direction of its activities. They refused to associate themselves with it publicly—which was policy—or to commit themselves to any of the fantastic spiritual doctrines that sprang up on all sides—which was wisdom. They represented that conservatism which conserves the direction of progress. Their courage may be questioned, but they played a valuable part, giving to the suspicious scientific experimenter the assurance that the movement embodied intelligence and judgment as well as energy, impulse, and enthusiasm.

So far as the convictions of the intelligent Spiritualist are concerned, they stand in no particular need of the imprimatur of Science. But for Spiritualism itself in relation

to the world at large the scientific endorsement is a very real necessity. And this is why we cordially welcome Dr. Hyslop's book with its admirable summary of the problems and results of psychical research. It expresses the judgments of a scientist who has given long, patient, and discriminating attention to his subject, and who, realising that the day of the destructive critic is over, sets his hand to the work of construction. He has no lack of material, and we are gratefully conscious of the skill which he has devoted to his task, not the least difficult part of which was the concentration into small compass of a large mass of evidence.

In the chapter dealing with Spiritualism, we read:—

It is quite possible that the Fox sisters and other interested people, including such persons as Judge Edmonds and Andrew Jackson Davis, would have received as little attention as similar types in the Middle Ages, or have been as ruthlessly suppressed but for the wider and deeper impression that scepticism had made upon the dogmas of religion. Sceptical minds were and are quite as much interested in human survival as any believer, only they are more careful about their evidence, and have more confidence in scientific methods and results than have either the religious mind or the untrained masses.

Just so. The problem has to be solved to the satisfaction of science if the solution is to be one of world-wide application. And we go further, and say (as we have said in effect before) that if our central doctrine, the survival of man, cannot be substantiated by science as well as by religion and philosophy, then judgment must go by default.

Although, as we have shown, Dr. Hyslop is severe in his strictures on Spiritualism, or, rather, what passes as such amongst those deficient in intelligence and morals, he is fair enough to say:—

Whatever we may think of the Spiritualists and of the character of their facts, they were, in respect of method, much nearer science than were their antagonists in religion. They had turned away from tradition and dogma and towards actual experiment in the present for a belief.

And has not the result abundantly justified them! Dr. Hyslop's own conclusion is stated in the preface by Mr. G. R. S. Mead:—

Basing himself on the experience of many years of personal investigation, and after testing the other hypotheses brought forward, he declares, with a full sense of responsibility, that, so far as he himself is concerned, he finds the fact of survival the only one that will in any satisfactory way co-ordinate and explain the phenomena.

We can better realise the significance of it by remembering that Science, by the very spirit and methods of its investigation, misses many large and radiant evidences of spirit action. The social gathering, with its free play of human affections and all the kindly simplicities of life, is dispersed, and all the parties hustled into court. The judge is on the Bench, the jury impanelled, the witnesses put on oath. All freedom and spontaneity of action are suppressed. The proceedings must be formal and according to precedent. The husband and father has now become a counsel in wig and gown, an officer of the court or a witness. As a witness, he must not say all he knows, but only so much as is demanded of him. And even then the truth emerges. It is not entirely frozen out.

Dr. Hyslop will forgive us the little parable. It has its application. He has told us what he thinks of Spiritualism in the narrower meaning of the term. Let us tell him in return that to us it has a far larger meaning. It means a life as well as a science; it relates to man as a being who can love as well as think. The heart here is no less important than the brain. And as for the twaddlers, the fanatics, and the hysterics, how was it possible that a movement so far-reaching and vital in its issues should escape their unwelcome attentions? In a way, we regard the criticism which fixes itself so persistently on this aspect

* 'Psychical Research and Survival.' By JAMES H. HYSLOP, Ph.D., LL.D. (G. Bell & Sons, 2s. 6d. net.)

of our movement as a compliment. Weeds spring up quickly in a rich soil.

We confess to having dealt but imperfectly with Dr. Hyslop's work. There are a large number of points in it which we should have dearly liked to handle. But our space is limited, and we have confined our remarks to what are to us the more immediate issues. Moreover, we would have our readers go to the book itself. It would be hard to improve upon it as a concise exposition of some of the facts which have so far come within the purview of Science.

PSYCHIC EVOLUTION FROM THE POINTS OF VIEW OF THE SCIENTIST AND THE SPIRITUALIST.

ADDRESS BY MISS LIND-AF-HAGEBY.

To a crowded audience of Members, Associates and friends of the London Spiritualist Alliance, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on Thursday evening, the 20th inst., MISS LIND-AF-HAGEBY delivered an address under the above title, MR. H. WITHALL, the Vice-President of the Alliance, occupying the chair.

In the course of his introductory remarks the CHAIRMAN referred to the address given by Miss Lind-af-Hageby before the Alliance some six years ago. At that time there was a great commotion over the 'brown dog statue' at Battersea, and a great deal of ill-feeling was excited against her as an opponent of vivisection. We found it necessary (he said) to invoke the protection of the police, and everyone who attended our meeting was scanned by detectives at the door. Fortunately no such precautions were found necessary this evening, but that was not because the rowdy element has ceased to be troublesome, for last night, as you will have seen by the newspapers, it was particularly obnoxious at the Albert Hall, and during the last six years—from that time to this—your lecturer to-night has had a particularly hard time. So far as the enmity of those from whom she differs has permitted she has had to suffer, but her opponents have learned this lesson that, however much they may persecute her, the cause she represents seems to grow the stronger. (Applause.) There is somewhere in each of us a feeling that we ought to be a little better than we are—that feeling which is the motive power of all evolution, making us admire in others acts of courage and devotion. If we read in the Press of someone who on the spur of the moment throws himself into the water to save another from drowning—although, perhaps, being without the power to swim, the effort of the would-be rescuer only increases the trouble—we think it a thing to admire. When we heard a short time ago of those miners who deliberately risked their lives for their fellow-workers, making their wills in the colliery office before they descended in the cage, we were moved almost out of ourselves with admiration. These men, we see, may be grimy individuals, with rough manners, accustomed to bad language, but in spite of all they compel us to recognise the divinity that is latent in all of us. But grand as it is to give your life for others, there is something equally grand—to support a great cause by being willing not only to die for it but to live for it. (Applause.) Our speaker this evening has deliberately put herself into the position to receive the insults and persecution of a large number of persons who simply differ from her in opinion but who yet do their utmost to render her life a hell. She has sacrificed her comfort and given her time and effort to the cause she has at heart, and she will yet triumph. Since the famous trial in which she appeared some time ago, she has received the affectionate sympathy of hundreds of people in all countries, so that the attempt to render her life a hell has ended in making at times something like a heaven. We think it an honour to have her with us to-night, and I ask you to give her the heartiest welcome you possibly can.

MISS LIND-AF-HAGEBY, who was received with acclamation, then addressed the audience. She said:—

MR. CHAIRMAN AND FRIENDS,—It gives me very great pleasure to be here to-night and to address an audience of

Spiritualists. Six years ago I had, as our chairman has reminded us, that pleasure, and I retain a very happy memory of my evening with you. The subject which I have chosen for my address to you this evening is 'Psychic Evolution from the Points of View of the Scientist and the Spiritualist.'

It sounds a tremendous subject, one impossible to compass in the course of a short address. But I look on all lectures and public addresses merely from the suggestive point of view. It is not necessary that the audience shall agree with the speaker; indeed, it is better sometimes that it should not. But it is essential that the speaker's word should be a suggestion containing food for thought. In my address to you, then, I can but make certain suggestions because I believe in them, leaving them for your acceptance, your criticism, or your consideration, as the case may be.



MISS L. LIND-AF-HAGEBY.

I have used the word Evolution, because the word Evolution seems to be a central idea about which our thoughts revolve. During the latter part of the nineteenth century Darwin and Wallace gave the world the Evolution idea in its modern form.

The evolution idea, as you will know, is not a new idea. It was known to the ancient Hindus and Greeks. It has been known in all times to seers, prophets and poets. Darwin and Wallace restated it in terms of modern science to the modern intellect and the modern world. It was the most epoch-making scientific idea of the nineteenth century—that idea that there is one chain which binds the lowest to the highest (and equally the highest to the lowest)—one continuous chain of flesh and blood and nerves through the planet. That idea necessarily carried with it the theories and problems of psychical evolution. You cannot have physical evolution without its psychic side.

Psychic evolution from the standpoint of the biologist is, of course, the consideration of the mental factors which show themselves at work in the different species on the planet. With the coming of the new science of animal study scientists began to give attention to the mental and moral traits in evolution, and they began to trace the evolution of the soul from the lowest to

the highest—from its lowest forms to the highest manifestation, which is Man. Now, as you all know, and as it is very concisely stated in the last number of your journal 'LIGHT,' there was a very serious difference of opinion between Darwin and Alfred Russel Wallace. This difference of opinion was briefly this: Darwin found no difficulty in seeing the evolution of mind—of the soul, if you will—going on from the amœba right up through the different gradations of animal life to man. It was the flowering, so to speak, of the biological plant.

Wallace, on the other hand, could not accept that. He accepted physical evolution until he came to Man, and then he had to go back to the religious idea, viz, that the Divine Spirit, at a certain epoch—at the appearance of humanity on the planet—became incarnate in Man. In other words, the one theory looks on Man as purely an animal, while the other postulates a divine element in him which puts him apart from the animals and establishes a definite line of

demarcation between him and them. Now, in the difference of opinion between these two great scientists you have an epitome of the old fight between the scientific consciousness and the religious consciousness. Apparently the two are incompatible, but I am here to-night to suggest to you that this incompatibility is more apparent than real.

Let us consider the development of Science itself during this same period. During the middle of the nineteenth century Science was largely materialistic. We had then that school of German materialists whose tenets can be summarised by their teaching that 'the brain secretes thought as the liver secretes bile.' But you, doubtless, know that the best of the later theories based on the physical facts of life (that of Haeckel being foremost)—all scientific, philosophical, and well thought out—allow for a certain amount of psychology, but they all represent a materialism that leaves soul and spirit singularly blank. To be scientific in the old days was identical with denying the existence of Spirit, and there was a great gulf between the purely scientific and the purely religious. Now, what has happened since those days within Science itself? There has been a gradual but a very certain change. From occupying itself with what are now the commonplace laws of matter and force; from stating certain sets of facts without correlation, or with very little correlation, with other sets of facts, Science has begun to enter on what is to it a new territory. Physical science, chemical science, has had to become more spiritual. The discovery of the Röntgen rays and of radium, all the remarkable discoveries of late years, are directly indicative of this turning of Science in the direction of the higher problems of physical life. Meanwhile, there have always been those who occupied themselves with mocking and deriding new ideas. There have been men who pronounced railways impossible, who ridiculed the idea of the telegraph and the telephone. When first the phonograph was mooted there were men of science who seriously declared that anyone who believed in it was a lunatic. Well, these things, nevertheless, came into existence, were developed, and are to-day matters of common knowledge and experience, as every board-school child is well aware. Sometimes when we fall into the usual track of having a rough and ready division in our minds as to what is possible and what is impossible, we forget some of these instances in the past. Now think

only of such a commonplace apparatus as the gramophone. Think of it a hundred years ago. How 'impossible' it would have been, how difficult for the people of that time to comprehend that you could make a prisoner of the human voice, of music, and reproduce them as you do to-day. Take another common example—the cinematograph. Is it not a marvellous thing to be able to picture life in movement? Photography itself was a wonder to begin with, but to-day all the world goes to the 'cinema show,' and hears the phonograph, and does not wonder at either of them. That is the really interesting thing—it does not wonder. And why? Because we are so apt to accept without question the things that are given us. We are so apt not to cultivate the historic sense by comparing the present with the past, so that while we speak of 'miracles' and 'marvels,' the miracles and marvels are brought to our very door to-day as never before. (Applause.) I believe that, very strictly speaking, there is nothing either abnormal or supernormal. Everything is natural, and what we now call supernatural, mysterious, miraculous, will one day come within the upward working reach of scientific investigation. (Applause.) It is wonderful to reflect how the most commonplace occurrences, the most ordinary phenomena, such as the well-known instance of the steam from the boiling kettle in the case of James Watt, the twitching of the frog's leg in the case of Galvani, and the falling apple of Newton—have stimulated faculties in the brains of potential men of science, and have set going combinations of thought-forces which have revolutionised human life.

When we consider, when we realise, as every Spiritualist does, that there are latent within us psychic powers and faculties of which, as yet, we do not even dream, then, indeed, there is hope for the future of humanity.

I now come to the problem of psychic evolution, not from the point of view of the biologist who studies the development of man and animals, but from the standpoint of the Spiritualist who has been brought into contact with the wonderful effects of mediumship.

In the presence of clairvoyance and other evidences of spiritual powers he is aware that he is on the threshold of a new world, of a new life, the evolution of which cannot be stayed, and therefore points to important developments in the future.

Let us consider physical phenomena, which are denied by the ignorant and by the pseudo-scientist, who prefers negation to investigation. You all know how the scientific work of Crookes, Wallace, and Zöllner in this region was received by the scientific world not many decades ago. You know how Reichenbach was reviled and refused a hearing because of his theories of psychic force.

It is only now that men of science are beginning to realise that there are physical laws within physical laws—that when, for instance, a heavy table is lifted into the air without physical contact, and the table is moved from one end of a room to the other, it is not contrary to physical law, it is merely that a lower law is temporarily suspended by the action of a higher one. Therefore, you cannot speak of anything being supernatural. No physical law is ever broken, but one law may be suspended or may fall within the operation of higher law which to all appearances suspends the action of the less important one. For instance, when it is on record as having been witnessed by competent observers that a heavy material object can pass through locked doors—the passage of matter through matter—the man of science may say, 'I don't believe it.' But a great many other people say, 'But we have seen it, we know it, we have tested it. It has happened under test conditions.' To the old-fashioned man of science it is of course impossible. He has not realised the existence of a law that may suspend the ordinary laws of the impenetrability of matter. And sometimes it is asked, 'What is the value of physical phenomena? What is the use of seeing tables and chairs rise in the air, objects flying about a room, or heavy metal rings put round your wrist in an "impossible" way? What is the use of all this tomfoolery?' Why, the value of it is patent—it has a tremendous educative influence. It teaches us that we do not know everything, stimulates thought, teaches us that there are hidden laws which it invites us to study. Moreover, it opens up infinite possibilities

of a new science of the future, for if these things are true and are tested as they have been tested by competent observers taking up the matter scientifically, then, indeed, Science can have no more important matter to investigate than these occult forces of Nature which it is useless to deny, because they are there.

Let us leave the subject of physical phenomena and consider the medium and the sensitive and the effect of the psychic forces of the individual on human life. I need not tell you that there are many amongst us to-day—people who are clairvoyant who have the faculty of thought-reading, telepathy—who can see the aura round physical objects, who have marvellous powers of healing, of prevision, who are differently constituted from the ordinary 'common or garden' man or woman. Now the question is this—is it a good development? Does it indicate evolution from the point of view of the race, or is it a sign of a neurotic and diseased condition? Is it of benefit to humanity, or of any benefit whatever?

(To be continued.)

NOTES FROM ABROAD.

'Le Courrier Spirite Belge' announces that the Spiritualist Federation of Brabant will organise for the 25th of December a grand fête in the interest of Spiritualism. On this occasion the members of the Allan Kardec Lodge of Brussels will enact at the Théâtre du Cygne a realistic Spiritualistic drama in three acts and five tableaux, by Emile Ehlers, as well as a Spiritualistic review by M. Duchateau.

The same paper draws attention to Mlle. Aline Tonglet of Brussels, a young painting medium, who apparently has as spirit-guide a former French painter of the name of Bertholet. One of her pastel paintings Mlle. Tonglet executed with bandaged eyes before an assembly of about sixty persons, including several professors of the Academy of Fine Arts. These gentlemen were much impressed by the fact that the medium paints according to the French school, which differs in its methods from that of the Belgian.

In 'Les Annales des Sciences Psychiques' we read that at the present moment the divining rod is put to a novel use, viz., to discover treasures lying at the bottom of the sea.

On her homeward journey, in the year 1820, the brig 'Jeune Henri' was wrecked near the port of Saint Denis in the Island of Obéron. The owner of the brig, the Count Saint Paul, had shipped on her a strong box containing a considerable quantity of gold and silver ingots, diamonds and precious stones. These treasures were lost during the wreck, the heavy box sinking to the bottom of the sea. As late as 1906 the surviving members of the Count's family made a vain attempt to recover it. Now, M. Falcoz, one of the diviners who took part in the recent psychological congress at Paris, has been asked to come to their assistance. It is hoped that by the use of his divining-rod, M. Falcoz may be able to indicate to the divers the exact spot where the box lies embedded. Up to the present time his endeavours have not met with the desired success, but his search is watched with great interest by the public, who have been largely attracted by such a novel experiment.

'Le Fraterniste' reports a curious phenomenon which occurred some time ago at a séance held in Paris. Commandant Darget, the earnest investigator of psychic phenomena, presided at this meeting, and vouches for the veracity of the account.

An ordinary cardboard box, about fifteen centimetres in dimension, the inside bottom of which had been previously blackened by smoke, was first handed round for inspection to the sitters, then carefully corded and sealed. The lights were turned off, and the box placed in the hands of the medium, Madame Cornille. Two sitters, one on each side of the medium, at the same time held her hands in such a manner that she could not possibly move them without being detected. The medium fell into a trance during which the box was apparently much shaken about. After some time loud rappings were heard by all present, and the medium came slowly back to consciousness. When the lights were turned on the box was found to be intact, none of the seals or cords having been broken. On opening it a bright design was discovered in the right-hand corner at the bottom of the box. It represented a serpent with an unusually large head. Specially remarkable is the fact that although the figure of the serpent seems to have been outlined by one continuous stroke the black colour on the surface of the box had not been entirely obliterated by it, only at short, carefully measured intervals. The little white spots thus produced on the dark background were evidently meant to represent the silvery scales of the reptile.

In the October number of the 'Okkultistische Rundschau' Dr. Bernhard Meissner has an article on 'Magnetic Healing,' a subject in which he has been studying and experimenting for many years. He considers that every human being possesses in a more or less pronounced degree the power of magnetic healing, and reminds his readers of the fact that water may be kept in perfect condition for a considerable time by making magnetic passes over it.

Some time ago the doctor had standing on his balcony a pot of petunias, a branch of which was broken off by a strong gust of wind. The doctor immediately placed the branch in a tumbler of water, which he magnetised with both hands. This process he repeated on several occasions. The water as well as the branch remained perfectly fresh, not emitting the slightest unpleasant odour. The topmost blossoms on the branch gradually opened into perfect flowers, only the green leaves submerged in the water beginning to dissolve 'mineraly,' to use the doctor's own expression. There is no sign of actual decomposition, only a peculiar smell as of dried tea-leaves.

It seems a strange coincidence that at the very time when, through an article which appeared in 'LIGHT,' page 497, we have been forcibly reminded of the tragic fate of the Duchess of Alençon, we should read in the 'Deutsche Rundschau' the following account of a remarkable dream. The lady who is answerable for the publication of it says:—

'On the night of the fatal bazaar fire in the year 1899, when I had not yet any knowledge of this catastrophe, I dreamt that I was in a large hall filled with smoke and fire. Wherever I turned I could see nothing but charred and half-burnt human bodies, and again and again hands and arms were imploringly stretched out towards me. Horror-struck, I tried to escape from this gruesome sight, when two ladies advanced towards me, one of them saying, "Please look at the teeth of this lady—she is a duchess." Following her indication, I saw a terribly burnt head of a woman, the blackness of the head being intensified by the glimmer of remarkably white teeth. Then the vision vanished. My relations to whom I related my ghastly dream the following morning laughed, and said I must have been reading something exciting before going to bed. But soon their laughter ceased. The newspapers which had just arrived brought the news of the terrible fire at Paris, and mentioned the fact that the Duchess of Alençon, who was one of its victims, had been so terribly burned that her charred body could only be recognised by her teeth.'

F. D.

TRUE SPIRITUAL LIFE.

A thoughtful writer, in a recent issue of 'Prabuddha Bharata,' has some wise and weighty words regarding 'the objects of the spiritual life.' He says:—

Self-overcoming in order to acquire self-realisation, self-renunciation in order to acquire self-discovery, self-losing in order that the true self be found—these are the objects of the spiritual life. And for this all attention, all effort and all concentration are necessary.

Most of life is smothered under the heavy burdens of the commonplace. The selfless, almost divine enthusiasm that sometimes visits the soul is often succeeded by the interests of selfishness and vanity, unless immediately translated into action. Therefore the necessity for seizing opportunity, in the spiritual direction, when it comes, cannot be too highly emphasised. Enthusiasm to be real must become practical. Better what the mystics have called 'dryness of soul' and a real effort to overcome it, than no effort and a mass of frothy enthusiasm. Enthusiasm, unless transformed into earnest spiritual work, may be reckoned generally as false. Even the spiritual experience itself is incidental to the effort leading thereunto. What is desirable is a combination of boundless enthusiasm and boundless effort. The great ideal is that enthusiasm be the impelling stimulus, action the guarantee of its worth; and let insight cover the whole field of enthusiasm and action. Above all, let the whole of life be spiritualised and deified.

On December 1st, at 8 p.m., Mr. E. W. Wallis will give an address on 'Have we Evidence of Survival after Bodily Death?' to the members of the St. Matthew's Literary and Debating Society in the St. Matthew's Schools, Church-road, Brixton, S.W.

The Christmas number of 'Nash's Magazine' is a good and interesting one. In it Dr. Smith William tells his readers how they may add years to their lives. His article is well worth reading. So also are the notes by Elbert Hubbard on 'Health—How to Get it and how to Keep it.' In both articles some very simple and sensible counsels are given on how to keep well. Marie Corelli tells a moving story in 'The Sculptor's Angel,' and the rest of the contents are quite up to the usual standard.

ITEMS OF INTEREST.

The contents of 'The International Psychic Gazette' for November are interesting, and as varied as usual, the subject of healing taking a prominent place. We observe that the 'Gazette' has been maintained since January of this year by the Editor alone, but that it is now proposed to form a limited liability company with £1 shares, to assist in its business development.

The Rev. St. John D. Seymour, of Donohill Rectory, Cappawhite, Co. Tipperary, wishes to compile a book of Irish ghost stories, culled from every corner of Ireland, and will be obliged if readers of 'LIGHT' will send him any Irish ghost stories they know of, either as personal experiences, or as popularly related among their friends and acquaintances. The names of all correspondents whose materials he uses will be gratefully acknowledged in the preface to his book.

'The Athletic News,' of November 17th, has an article by Tityrus on a book entitled 'Love and Life: the Story of J. Denholm Brash.' Mr. Brash was a Wesleyan minister who was a lover of cricket, football and golf. It is said that he did good work in illustrating by his life the possibility of blending high animal spirits and frank enjoyment of athletic exercises with earnest religion. He was fond of narrating a story of a blind officer whose son was in a public school cricket eleven. The father died, and the son, when he next played in a match, made a big score, and, after his innings, said, 'I am glad I played well to-day, for it is the first time my father has seen me bat.' The story may contain an allegory, but it was dear to this grand old sportsman. The blind man's eyes had been opened.

We have received for review a shilling work entitled 'Mrs. Besant and the Present Crisis in the Theosophical Society.' It is by Eugène Lévy, with a prefatory letter by M. Edouard Schuré, and is translated from the French by 'C. E. S.' The London publisher is H. J. Heywood-Smith, 47, Redcliffe-square, S.W. Apparently it concerns Theosophists, and has to do with matters regarding which strong differences of opinion exist among them. We have read this work with much pain and sorrow. Whether the accusations are well or ill founded—and as to that we do not feel called upon or in a position to express any opinion—it is most deplorable to see a society whose chief aim is brotherhood split in twain in this unhappy fashion. The author deems it his duty to make public this version of the incidents which have led up to the 'crisis' to which he refers, whereby, it appears, some twenty-five thousand Theosophists have either been cut off or have resigned from the society. It may have been necessary, but it is deplorable.

In 'LIGHT' of November 8th we asked 'are efficient exponents desired?' and suggested that the time had arrived when those Spiritualists who are endeavouring to organise the movement and establish churches should consider the problem how they can secure an efficient ministry. Our friend, Mr. James Macbeth Bain, writes: 'Is it possible that we, the children of light, can turn back in this matter unto the time-worn mode which has been the way of sure decay and death to the Churches of Christendom? The salaried ministry is a denial of the very essentials of the genius of the Christly or Spiritual new dispensation. Of that there can be no doubt, and its baleful fruit amply proves this to be so.' This does not touch the question of ways and means. Last week we gave a little glimpse of the struggle and suffering of as earnest an exponent of Spiritualism as any on the platform to-day. By improving himself the medium can render himself a better instrument for his spirit friends. Do we want the best? Are we getting the best? Can we have educated efficient speakers without paying them a living wage? Or shall we disband our churches and be content with private séances?

Healing work seems to be spreading all over the country and we are pleased that this phase of mediumship is being employed with increasing success. Elsewhere in this issue Mr. Bathurst makes some large and unprovable assertions regarding Mrs. Eddy and Christian Science. He entirely ignores the fact that there have been successful healers among Spiritualists ever since the early days of the movement. However, we are quite willing that he, and those who agree with him, shall continue their good work in their own way. We are all labouring for the same end—the discovery of truth and the inauguration of the Kingdom of Heaven—and there are many points of view, many paths of approach, but the goal is the same. The time may come when people will be healthy, strong, sane, sensible and spiritual and not require to be healed—but that time is not yet. Still, as prevention is better than cure, we favour wise teaching and right living, clear thinking and pure loving as the ideal to be aimed at.

As an outcome of the suggestion made in 'LIGHT' of October 25th, page 516, by Mr. Thomas Brown, of 98, Canbury-avenue, Kingston-on-Thames, that an attempt should be made to open a new centre of work for Spiritualism at Wimbledon, a public meeting will be held on Wednesday, December 17th, at the County Club (about four minutes' walk from the railway station) when Mr. E. W. Wallis will give an address. It is hoped that, as a result, a society will be formed, and that readers of 'LIGHT' and speakers and mediums who sympathise with this effort will kindly communicate with Mr. Brown.

We have received a remarkable work by Baron von Shrenck-Notzing, of Munich, which is devoted to his experiences during four years with two mediums for materialisations. A large number of striking photographic illustrations are given in which a cloud-like emanation from the mouth and other parts of the body of the medium is seen. This emanation, which the Baron calls 'teleplasma,' has been seen to take the shape of hands, faces and other objects. A review of this important book will shortly appear in 'LIGHT.'

According to 'The Daily Sketch' report, on Monday last, of Mr. Maskelyne's speech at the annual dinner of 'The Magic Circle,' that gentleman repeated his assertion that scientific men can easily be tricked, and declared that 'one of the biggest spoofers was Dr. Alfred Russel Wallace, and a greater crank never existed.' We recollect that Dr. Alfred Russel Wallace's testimony had great weight in the thousand pounds challenge case, in which Mr. Maskelyne was the loser. Dr. Wallace's record is such that it needs no defence. After-dinner oratory must not be taken too seriously as a rule, but it is regrettable that the time-honoured motto, 'Speak no ill of the dead,' is going out of fashion.

'Spiritualism,' says Major General Sir Alfred Turner, K.C.B., in 'The London Magazine,' 'taken in a serious, solemn sense, is a religion pure and simple, and, as such, is bound to attract the ridicule of those who sit in the seat of the scornful, and violent and envenomed opposition from those who look upon their own especial sectional form of worship as the one and only road to salvation, and regard all outside its pale as the Pharisee, who went up to the Temple to pray, regarded other men. . . Maurice Maeterlinck, I am told, says that spirits never talk about anything but silly trivialities. This, no doubt, is his experience, and he is to be pitied that such has been the case with him. My experiences have been exactly the reverse. Such depends very much upon the nature of the sitters, more even than on the medium.' This is perfectly true. Hitherto inquirers have been most anxious to obtain evidence of survival and to establish the identity of the communicators, but in the future, doubtless, greater effort will be made to obtain information and teaching regarding spirit life and spiritual truths.

Last week, in Items of Interest (page 563), we referred to a sermon by the Rev. J. Kitto Baker, a Congregational minister at Paignton, South Devon, in which he described Spiritualism as 'a Satanic deception.' The 'Western Guardian' for the 20th inst. contains telling letters in reply from Mr. F. T. Blake, President of the Southern Union Spiritualistic Society, and Mr. H. P. Rabbich, and also a report of an address by the latter gentleman, in which he stated that at the present moment the Spiritualistic body contained hundreds of ex-infidels and agnostics—men who would never have been drawn Godward by any Christian preaching—and went on to refer to messages which Mr. Baker owned to having himself received from the beyond, and which certainly did not point to a Satanic origin. Mr. Blake, while admitting some fraud in our ranks, asks Mr. Baker to judge Spiritualism, as he would have Christianity judged, by its highest expression, and adds: 'It has filled a void, bridged the gulf of death, brought comfort to thousands, revealed God to many who before did not believe in His existence, and moreover, exerts a moral and spiritualising influence upon all those who sincerely follow its teaching.'

Replying in 'The Manchester City News' to a letter by Mr. F. L. Rawson, Mr. A. W. Orr wonders how Mr. Rawson has satisfied himself that 'the subconscious mind of man knows everything in the material world, past, present and future,' because, says Mr. Orr, 'if it is true, then man's subconscious mind is, as regards the material world, equal to the Divine mind. . . If it were true, however, it would not, as Mr. Rawson asserts, "explain every known phenomenon that is obtained by means of so-called Spiritualism," not even with the support of the "fact" that "matter is mental phenomena." Mr. Orr further points out that Mr. Rawson cannot have had much experience of these phenomena or 'he would know that no medium ever "materialised matter" or claimed the power of doing so.' Mr. Rawson's opinions would

be of greater value were he able to assure his readers that they are based upon his careful and long-continued first-hand acquaintance with the phenomena which he professes to explain.

Monsignor R. H. Benson, addressing the City Temple Literary Society last week, after referring to his experiences in mesmerism, some twenty years ago, and some interesting experiments in thought-transference, proceeded to deal with faith-healing, and declared that he had seen no fewer than seven 'miracles' happen one afternoon at Lourdes, and that, on one occasion, a broken leg was healed instantaneously. This was indeed a miracle, and while we would not dispute Monsignor Benson's word, we should very much like to know, for scientific purposes and to establish the evidential value of his statement, if he can give us the names of the medical men, or other qualified observers, who certified that the leg was broken and had not already healed at the time of the alleged miracle. Such an occurrence needs to be fully substantiated with trustworthy evidence.

LETTERS TO THE EDITOR.

'Across the Barrier.'

SIR,—Miss Dallas's latest work, 'Across the Barrier'—a true story of the loving, helpful, and trustworthy manifestations of one of Monsignor Benson's alleged 'demons'—ought to be in the hands of every Roman Catholic, as, after reading it, any ordinarily intelligent person would know how much dependence to place upon the sweeping denunciations of Monsignor Benson and others. Unfortunately, the average Roman Catholic is so bound and fettered, so unaccustomed to thinking for himself, that he can hardly call his mind his own. For many years I was 'behind the scenes' of the Roman Catholic Church, and I venture to tell Monsignor Benson that he would be much better employed in setting his own house in order. To the ordinary 'man in the street,' Spiritualism appeals as something weird and uncanny, and the Roman Catholic 'man in the street' appears to be more ignorant still. But, oh, the pity of it!—Yours, &c.,

OSCAR NILSEN.

Dr. J. M. Peebles Acknowledges Receipt of 'Love Offering.'

MY DEAR FRIEND AND CO-WORKER,—Your letter, bringing me a 'Love Offering' of two hundred and fifty dollars from the hearts and hands of British Spiritualists, placed me in a position that brain and pen fail to fully express. This amount—may heaven bless the donors—was timely, aiding me to promptly meet a book-publishing bill in Brooklyn, N.Y.

Undoubtedly ministering spirits, who once walked the earth as we now walk it, know our thoughts, plans, needs and wants. The thought of this 'offering' was conceived in the higher life of immortality, psychically impressed upon the mind of that excellent trance and inspirational medium, Mr. F. W. G. Clarke, of Brighton, and promptly made public through 'LIGHT' and 'The Two Worlds.'

While accumulations of the material are necessities on this primary plane of life, for health and comfort, for right and varying justifiable uses; on the mental and higher moral plane of consciousness, it is the doing of one's best, together with due appreciation and the approval of the better class of fellow men that richly pays.

With ripening years, juvenile and youthful particulars gradually rise up into the universal. I have been in our dear old mother country and her prosperous provinces so many times, that I hardly know whether I am a Briton or an American; but I do know historically that our ancestral root is traced to Peebles, on the River Tweed; and yet, what matters it? We are all brothers—one in origin—one, I trust, in noble purposes, and all journeying through diverse ways to one grand, glorious destiny.

To all friends, I would state that my health is excellent, that I am writing for thirty-one newspapers in this and foreign lands, and I look forward to years beyond the century mark in order to accomplish my purposed work, including 'The History of Ancient and Modern Spiritualism.'

You know my intense mania—if that be the proper word—for proclaiming and propagating the beautiful and blessed principles of Spiritualism through books, pamphlets, leaflets, and newspaper articles, appearing in this and foreign lands. Just now I am having quite a controversy upon Spiritualism in the columns of an eight-page Jewish weekly journal entitled, 'The Truth,' published in the City of Jerusalem, the soil of which was once pressed by that great medium and martyr, who, in that remote period, stood upon the very apex of Hebrew Spiritualism.

Never was there such a hungering and thirsting for truth,

especially that sublime truth that embodies both the phenomena and the philosophy of Spiritualism. Even far-off India—I speak from frequent letters—is calling, pleading, for good, genuine mediums for physical phenomena and for cultured, clear-minded exponents of the spiritual philosophy. But where are the workers and the finances to meet these world-wide missionary calls? Really, I am anxious to once more encircle this planet in the interests of our blessed cause.

Again do I express my heartfelt thanks for the love-offering from my dear and valued friends across the wide waters. This love is doubly reciprocated. Truly, a mighty, inspiring, uplifting word is love, for pure spiritual love is of God, and therefore immortal. All sweet and heavenly loves and all unselfish friendships are as abiding as the fixed stars in the heavens.—Very cordially yours,

J. M. PEEBLES.

5,719, Fayette-street, Los Angeles, Cal.

'Christian Science a Plagiarism.'

SIR,—The surprise expressed by Mr. Watson (on page 552) at the statement that 'Mrs. Eddy is the discoverer and founder of Christian Science' does not interfere with the fact that none other than Mrs. Eddy first proved the teaching of Christ Jesus to be true, and as practical and demonstrable to-day as when first given to the world. Having proved this for herself, and having thereby been healed of the results of an accident said to be fatal, she gave it to the world in the well-known Christian Science text-book, 'Science and Health with Key to the Scriptures.' That Mrs. Eddy knew Dr. Quimby is true, but it was not until Mrs. Eddy had herself discovered Christian Science that she recognised the great gulf fixed between that and what Dr. Quimby taught and practised.

After all, the best, and indeed the only, proof that Mrs. Eddy was the discoverer and founder of Christian Science is found in the fact that it was not until she gave her text-book to the world that the sick were definitely healed and the sinner reformed in such a manner as never before since the first few centuries of the Christian era. If anyone else had discovered Christian Science, would it not be reasonable to suppose that at least some proof of the fact would be forthcoming? The only possible proof are the signs following, which have been so abundant during the comparatively few years since Christian Science was discovered, that the Christian Science churches throughout the globe are filled, many of them to overflowing, with people who are satisfied with nothing less than a definite or demonstrable proof.—Yours, &c.,

ALGERNON HERVEY BATHURST.

Spiritualism Misrepresented.

SIR,—A short time ago I read with deep interest one of Mr. Momerie's works wherein he mentions that Mr. Chamberlin, of Birmingham, was many years ago the means of changing a man there, well known as being a rank materialist, to the belief in the continuity of life and spirit return. Having noticed in an advertisement that Mr. Chamberlin, of Birmingham, would lecture here on November 9th on 'Life: Natural, Spiritual and Eternal,' and thinking that his address would bear upon Spiritualism, I attended the meeting, but to my chagrin and disappointment, instead of being in a Spiritualist meeting, I found myself in a large hall, not half-filled, seated among a congregation of Christadelphians, who in this twentieth century believe that every word of the Bible is inspired of God, and that all who have died (as they term it) and not accepted Christ and his atoning work are lost eternally. The lecturer held forth at great length, quoting from both Testaments to prove his points. Spiritualism he held to be a delusion, the work of the Evil One, and said that it was sinful for anyone to hold any communications with the unseen world. He entirely misrepresented and maligned Spiritualism, and it was not difficult to discover that he knew absolutely nothing of the subject.

How I sat out that forty-five minutes I cannot now say. The meeting was closed without any questions being allowed, but I then conversed with Mr. Chamberlin, and challenged him for his misrepresentations. He frankly admitted he knew nothing of the subject and could only speak on what he had read (probably books opposed to Spiritualism). I offered to take up the subject with him, even from a biblical point of view, but he would not. I advised him to be sure in future that he knew something about such a solemn and momentous subject, instead of saying what was really untrue.

It seems the lecturer is a nephew of the Mr. Chamberlin mentioned by Mr. Momerie, as he told me that his uncle was once a Spiritualist in Birmingham, but was not a believer in it now and had renounced it. Can any of your readers say if such is the case? My experience has been that once a person is really convinced of the truths of Spiritualism there is no turning away from it.—Yours, &c.,

Edinburgh, November 15th, 1913.

'MORE LIGHT.'

Regarding Captain Smith of the 'Titanic.'

SIR,—In 'LIGHT' of November 8th, page 531, in the report of the trumpet séances at Glasgow, it is said that Captain Smith, of the 'Titanic,' appeared to be in distress, partly on account of the disaster, but chiefly in consequence of the unkind and antagonistic thoughts directed against him by so many people. Herewith I send you an account (written at the time) of his manifestation soon after the terrible disaster at a private circle. He then expressed to us very similar thoughts, and the fact of their being repeated more than twelve months later seems to confirm to us the authenticity of the control here, although at the time many doubted. I fully agree that one must not take in all one hears, but if we are to doubt every control then we may as well give it up altogether. As we sat to obtain light, truth and knowledge of spiritual things, and were always ready to assist those on the other side who came to us for help, it is not remarkable, I think, that Captain Smith should come to us, but we were much surprised when he gave his name and message. Other remarkable manifestations have taken place in our circle. I think that if inquirers will sit reverently, seeking the highest and the best, and for spiritual unfoldment, they will get good and helpful influences, and attract like-minded spirit people.—Yours, &c.,

R. G. CLEMENT.

Kingston-on-Thames.

[The account referred to by Mr. Clement is too long for publication.—Ed.]

The Coming Christmas: A Suggestion.

SIR,—As Christmas, the time of kindly feeling and open-heartedness, will soon be with us, may I suggest to your readers that we, as Spiritualists, in addition to our usual practice of exchanging loving greetings with our dear ones and friends by means of Christmas cards, &c., should do something for Spiritualism? Why should we not make use of 'LIGHT' as a Christmas card, to carry our good wishes and love to those who need spiritual sympathy?

There will be many to whom Christmas will bring, more keenly perhaps than at any other time, a sense of loss and loneliness because of a vacant chair. Who knows what harvest the seeds of sympathy sown at such a time may bring forth? Shall we let such an opportunity go by?

May I suggest, further, that your Christmas number shall contain messages of solace and comfort, and that your readers see to it that those messages shall reach those to whom they may be especially helpful? This can be done if we cause copies of 'LIGHT' to be sent to everyone known to us who needs light and comfort this Christmas.

I am sure a host of spirit friends will seize the opportunity to try to impress the recipients with the reality of their presence, and their continued love and interest, and we may assist these departed ones by creating a condition helpful to receptivity, so that they may get closer to their loved ones. In this way we shall have the satisfaction of knowing that we have done something towards making Christmas brighter for some of those who suffer.

May I also suggest, Mr. Editor, that you have ready as a supplement to 'LIGHT' small forms with 'Christmas greetings from ——— to ———' printed on them, and that on receipt of the requisite instructions and stamps these should be posted with the paper to the persons whose addresses are sent to you for this purpose?

Let us double or treble the circulation of the Christmas Number, and hope the recipients will so appreciate 'LIGHT' that they will want it regularly and will themselves become subscribers.—Yours, &c.,

A FOLLOWER OF THE LIGHT.

TO CORRESPONDENTS.

'ESPERANCE' desires to thank the various correspondents who have written in answer to the question (on page 551) regarding 'Spiritual Healing.'

JOHN CHANT AND F. SEMPLE.—Your letters relating experiences similar to those recounted by Winifred M. Smith in 'LIGHT' of the 8th inst., have been forwarded to that lady.

MRS. MAARS, U.S.A.—It is quite true that Sir William Crookes firmly believes in human survival after bodily death. In his Presidential Address to the S.P.R. on January 29th, 1897, he said: 'I will take the most essential part first, and address myself to those who believe with me in the survival of man's individuality after death.' Mr. Harold Begbie, in an article in 'The Daily Chronicle' on January 22nd, 1907, said: 'I have known few men more deeply persuaded than Sir Wm. Crookes that the soul of man is in some way immortal, and that the whole universe is a vast expression of spiritual reality. He has had

many experiences which assure him that man belongs to the universe, and does not occupy the far more baffling position of belonging only to the earth. . . his faith in the invisible world and his belief in immortality might be envied by many a man who follows the priest in "I believe." In 1898, at the meeting of the British Association, he referred to his Spiritualistic experiences, and said: 'I elect to speak. . . To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. . . I have nothing to retract. I adhere to my already published statement. Indeed I might add much thereto.'

SOCIETY WORK ON SUNDAY, NOV. 23rd, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—The lucid and instructive address on 'Spiritualism, a Gospel of Religious Emancipation,' given under influence by Mr. J. J. Morse, was keenly appreciated. 17th, Mr. Horace Leaf gave successful clairvoyant descriptions and messages; Mr. W. T. Cooper presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning and evening, addresses by Mr. E. W. Wallis on 'The Greatest Question of All' and 'The Spiritualist.' For next week's services, see front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15, public circle; 7 p.m., address by Mr. H. Fielder, followed by circle.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. M. Maunders' plea for a deeper study of 'The Spiritual Philosophy' was much appreciated. Sunday next, Mr. J. L. Macbeth Bain, address.—W. H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Interesting address and descriptions by Mrs. Gordon. Sunday next, Mr. Hough. Thursday, at 8 p.m., séance (silver collection). December 6th, social meeting; tickets, 6d.

CROYDON, GYMNASIUM HALL, HIGH-STREET.—Mr. D. J. Davis gave a stirring address on 'Spiritual Gifts.' Thursday, meeting as usual. Members' circle afterwards. Sunday next, meeting at 11 a.m. Evening speaker, Mrs. A. Boddington.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Address by Mr. Horace Leaf. Sunday next, at 7 p.m., Mr. J. Gambrell Nicholson on 'Ecce Homo.' Wednesday, December 3rd, at 7 p.m., Mr. Horace Leaf, clairvoyance.—J. W. H.

BRIXTON.—8, MAYALL-ROAD.—Good address by Mr. Tayler Gwinn. Sunday next, opening of new hall; 7 p.m., Mr. Sarfas, address and clairvoyance. (See advt.) Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, interesting circle, good development; evening, uplifting controlled address by Mr. W. E. Long. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., trance address by 'Timothy' on 'The Witch of Endor.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. and Mrs. F. G. Clarke gave first-rate addresses. Sunday next, at 11.15 and 7 p.m., Mr. Tayler Gwinn, addresses. December 2nd, 3rd and 4th, 'Sale of Work' (usual meetings suspended). Clairvoyance each day by Mrs. Jamrach.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. G. R. Symons gave excellent addresses and Mrs. G. C. Curry good descriptions. Sunday next, 11.15 and 7, Mrs. Jamrach; also Monday, at 8, 1s. each. Tuesday, 3 and 8, Wednesdays, 3, clairvoyance; Thursdays, 8.15, public circle.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Address on 'The Guiding Hand' and descriptions by Mr. A. H. Sarfas. 17th, Mrs. Harvey. 19th, members' first annual meeting. Sunday next, at 7 p.m., Mr. Horace Leaf, address and clairvoyance.—E. L.

Bristol.—144, GROSVENOR-ROAD.—Mrs. Baxter's addresses on 'Who are the Few Chosen?' answers to questions and descriptions from colours were much appreciated. Sunday next, at 6.30, and Wednesday at 8, public services. Monday, at 7, healing; at 8, developing. Friday, at 8, public circle. All meetings free.—J. S. B.

CHelsea.—149, KING'S-ROAD, S.W.—Successful descriptions by Mrs. Cesar. Sunday next, 7 p.m., Professor Alexander Erskine on 'Medical Hypnosis' with experiments. On December 7th these services will be transferred to Sydney Hall, Pond-place, Fulham-road.—J. D.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Reynolds; at 7 p.m., address by Mr. W. F. Smith on 'Foundations,' and recognised descriptions by Mrs. Smith. Sunday next, at 11.15 a.m., Mr. Reynolds; 7 p.m., Mr. G. F. Tilby. Monday, 8 p.m., open circle. Thursday, 8 p.m. (members only). Tuesday, 7.15 p.m., healing, Mr. H. Bell and Mrs. Brichard.—N. R.

SEVEN KINGS.—45, THE PROMENADE.—Morning, Mr. C. E. Sewell; evening, Mrs. Webster on 'The Love of the Father,' and descriptions. 18th, Mrs. Pitter spoke on 'The Fruits of the Spirit' and answered questions. Sunday next, at 11.15, Mr. H. Wake on 'The Law of Consequence.' 7 p.m., Mr. and Mrs. Lund. Tuesday, Mrs. Webster.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Stidston; evening, Mr. Hayward, address; Mrs. Hayward, descriptions. 20th, Mrs. Mary Davies, address and descriptions. Sunday next, at 11.45 a.m., Mr. A. A. Hayward, healing; 7 p.m., Mr. G. R. Symons. November 29th, anniversary tea as previously arranged. December 4th, at 8 p.m., Mrs. Richards.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address and descriptions by Mr. Blackman. Evening, Mr. Harry Stockwell gave an earnest address. Sunday next, morning, Mr. G. T. Wooderson; afternoon, Lyceum; evening, Mrs. Mary Davies. Soloists, Mr. and Mrs. Alcock-Rush. Thursday, December 4th, Mrs. Webster. 7th, morning, Mr. Geo. Brown; evening, Mrs. Mary Gordon.—A. C. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. Mitchell, of North Shields, answered questions; afternoon, visit from Tottenham Lyceum; evening, good address by Miss Violet Burton on 'The Sanctuary,' descriptions by Mrs. Mitchell. Sunday next, 11.15, Mrs. Mitchell; 3, Lyceum, Miss V. Burton; 7, Mr. T. O. Todd on 'The Prophets in the Temple.' Wednesday, Mrs. Mary Gordon.—J. F.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson gave an address on 'Is Jesus God?' and descriptions. Sunday next, at 11.15, public circle; at 7, Mrs. Mary Clempson, address and clairvoyance, and Thursday, at 8, December 7th, Conference with U.L.S.; at 3, paper by Mrs. Ensor for discussion. At 7, speakers, Mr. Tayler Gwinn and Mr. Alcock Rush. Soloists, Mr. and Mrs. Alcock Rush. Tea at 4.45, tickets 6d. each.—F. C.

UNION OF LONDON SPIRITUALISTS.—Annual Conference on Sunday, December 7th, with the Clapham Society at their hall, Howard-street, New-road, Wandsworth-road, S.W. At 3 p.m., paper for discussion by Mrs. Ensor on 'Some Causes of Failure.' Tea at 5 p.m., 6d. each. 7 p.m., public meeting; speakers, Messrs. G. Tayler Gwinn and Alcock Rush; soloists, Mr. and Mrs. Alcock Rush.

SOUTHEA.—LESSER VICTORIA HALL.—Mr. L. I. Gilbertson gave addresses on 'Human Perfection' and 'Divine Love.'

EXETER.—DRUIDS' HALL, MARKET-STREET.—Address and descriptions by Mrs. L. Harvey, of Southampton.—H. L.

SOUTHPORT.—HAWKSHEAD HALL.—Brief addresses by Miss Sidley and clairvoyant descriptions.—E. B.

BRISTOL.—16, KING'S-SQUARE, STOKES CROFT.—Mr. B. J. Hughes spoke on 'Re-birth,' descriptions by Mr. Thorne.—A. L.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. R. Darby gave addresses and descriptions, morning and evening.—H. E.

WHITLEY BAY.—Inspirational address by Mr. J. Hartwell Bain on 'The Privilege of Choice.'—C. C.

BOURNEMOUTH.—WILBERFORCE HALL.—Morning and evening, addresses and descriptions by Mr. Blake, also on the 20th.

TOTTENHAM.—684, HIGH ROAD.—Miss Morris spoke on 'Does Spiritualism Solve Any of the Difficulties of Life?' and Mr. Barrington gave descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish, descriptions by Mrs. Letheren. 17th, Mr. F. Smith, of London, answered questions.—F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle gave addresses on 'The Benefit of Spirit Guidance' and 'Inspiration,' also descriptions.—B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. Fielder addressed Liberty Group on 'Liberty' and in the evening spoke on 'The Christ Drama as Expressed in Human Life.'

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Mr. Woodland, of Cardiff, gave good addresses. 17th, Mrs. Spiller gave descriptions.—W. G.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Address on 'The Purpose of Life,' and descriptions, by Mrs. Beaumont.—P.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on 'Spiritual Monism' and 'Moral Precepts of the Spirits.' 17th, Mrs. C. Street gave clairvoyant and psychometric delineations.—M. L.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—The president gave an address on 'Man! Know Thyself,' also descriptions and messages. Mrs. Matthews gave 'tests.'—S. E. W.

MANOR PARK, E.—THIRD-AVENUE, CHURCH-ROAD.—Evening, address by Mrs. Mary Davies on 'Pray Without Ceasing,' and descriptions. 17th and 19th, addresses and descriptions by Mrs. Miles Ord and Mrs. Peeling.—E. M.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mrs. W. Lloyd spoke on 'Quo Vadis?' and 'The Religion of the Christ in Relation to Spiritualism'; descriptions by Mrs. Spiller; solo by Miss E. Palman.—P.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Memorial address on Dr. Alfred R. Wallace, by Mr. Walter Howell, who also spoke on 'Conditional Immortality.' Descriptions by Mrs. Cotton, also on the 24th.—J. R. C.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach gave psychic readings on 21st, addresses and descriptions on 23rd, and psychometric and clairvoyant readings on 24th, to good audiences.—J. McF.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service, conducted by Mr. G. F. Tilby; evening, address on 'Faith, Hope, and Love' by Mrs. Neville, and descriptions. 20th, Mr. A. H. Sarfas spoke on 'Truth as the Foundation' and gave descriptions and messages.—A. L. M.

THE 'SOUTHERN CROSS' SPIRITUALISTIC CHURCH, INCORPORATED, JOHANNESBURG, TRANSVAAL.—We regret to chronicle the departure of Mrs. Praed, of Melbourne, from our midst, owing to ill-health. An operation is necessary, which will be carried out in Melbourne, and it is the hope and prayer of her many friends here that it will be successfully accomplished, and that she will be spared for many a long year to carry on and spread the good work which she has so truly at heart. A farewell social was tendered Mrs. Praed, at which a handsome presentation was made her by the Church members, and she was the recipient of many gifts besides. The social also served as the occasion to welcome Mr. and Mrs. Nordica, who have returned here for a time, after spending a long season in London, and we trust their stay amongst us will be as pleasant to them as to ourselves.

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